ANUVRAT

AN INTRODUCTION

MUNI ROOPCHANDRA

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by

MUNI ROOPCHANDRA

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In Delhi, the metropolitan city of India, under the auspices of the *anuvrata* movement there was organised a Day of Friendship in the close proximity of Acharya Shri Tulasi on December 30, 1956 and the venue was the holy courtyard at Rajghat, the place where Mahatma Ghandhi's body had been cremated. Thousands of citizens were present there including foreign ambassadors and many other scholars of repute. Dr. Rajendra Prasad, the then President of the Indian Republic, observed in his inaugural address, "It augurs well for our country that such feelings have been generated in the hearts of our religious preceptors. They alone have always guided the destiny of our nation. They have ever risen above their sects and worked for the welfare of the humanity at large... I have always supported the *anuvrata* movement sponsored by Acharya Shri Tulasi and should he (pointing to him) like to offer me some rank there, I would like to be designated as the supporter of the movement."

This announcement of the President simply surprised the people assembled there. Everybody began to think of the events that had happened about six years back. The first conference of the anuvrata movement had been held at the capacious Chandni Chauk in the very same Delhi when light was thrown on the objects, rules and programme of this moral movement in the presence of thousands of people. The most notable reaction became manifest when about 625 businessmen stood up and collectively took the vow saying, "We will not indulge in blackmarketing. We will be guilty of neither adultera-

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tion nor falsification. We will take recourse to no undesirable means in trade and business."

The effect of the vow was not confined either to Delhi or India, for it crossed the seven oceans and wonderfully penetrated through countries like America and Japan. *Time*, the famous weekly of New York, publishing this news in its issue dated 15 May, 1950, observed, "Like some people at various places, an Indian, lean and thin, short-statured but with bright eyes, is extremely worried at the present state of affairs in the world. He is Tulasi, the preceptor of the Jaina Terapantha Society and aged but thirty-four. This religious Society is a votary of non-violence. Acharya Tulasi had founded the *Anuvrati-Samgha* in 1949. His plan is to make the whole world observe the vows after he should have succeeded in this mission of his in India."

In India its reaction was voiced by the newspapers in almost all principal languages. The news enjoyed the pride of place in the daily newspapers and other periodicals of Hindi, English, Gujarati, Bengali, etc. The *Hindustan Times* of New Delhi published the news saying, "The age of marvels has not yet ended, since a ray has become visible. Who will not be affected when traders and businessmen, thriving on blackmarketing and profiteering, assemble together and take the solemn vow of leading a clean life and propagate the importance of such life? Acharya Tulasi, who is the brain behind this movement or

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organisation, having crossed the sandy desert of Rajasthan, has stepped on to the tarred roads of Delhi."

Anand Bazaar Patrika, the well-known daily of Calcutta, thus expressed its surprise in giving this news, "Is the Kaliyuga really on it last legs? Is the *Satayuga* to emerge once again? A news dated 30 April has been received from New Delhi saying that many Marwari millionaires and multimillionaires have taken the vow that they will no more indulge in blackmarketing. They have been inspired by Acharya Shri Tulasi, who has started a movement to remove all evils from the world.[1]

Thus many other Indian newspapers had then widely welcomed the movement which was much beyond our expectations.

Fountain-head of the Movement

At the start of the movement none could imagine that it would soon take a national shape and be discussed even at the international level. In the beginning the only idea was to frame rules for the guidance of the faithful and religious persons who came in our

[1] The initial nomenclature of the anuvrata movement was *Anuvrati Samgha*.

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contact. The term *anuvrata* was also adopted later.

There was a happy reaction to the rules presented to some youths in answer to their query. But Acharya Shri noticed that the immoral conduct pervaded the whole country and wondered if it could be possible to raise a strong voice against the expansive corruption and prepare a group of people, determined to lead a moral life and to oppose the prevailing immoral atmosphere.

In the context of such thinking an inspiring event took place. Once at an informal meeting, some persons said that it was impossible for anyone to lead a moral social life in the modern times. The sage-heart of Acharya Shri shivered at the deplorable deterioration of faith. He felt that the stately palace of faith would be razed if timely steps were not taken to protect it.

One day Acharya Shri all at once called on the thousands of persons assembled to listen to his morning discourse saying, "To-day religion is no more than an element of worship. The moral standards of the nation are fast deteriorating everyday. To withstand the furiously advancing flood of immorality I demand just twenty-five persons from amongst you. Shall I hope to have such twenty-five persons here in this meeting who are prepared to face all trials and tribulations in their resolve to lead a moral life and who are

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determined to sacrifice all to establish the moral values once again?"

With this demand there was noticeable gravity in the atmosphere. The revolutionary call of Acharya Shri was resounding from one heart to another. Everybody was weighing his spiritual strength. Then suddenly some people stood up and gave their names. The atmosphere was now more than gay. One after another twenty-five names reached the Acharya. Each hamlet of Chhapar, the small town of Rajasthan, was greatly affected by it that day. This small incident became the first stone in the foundation of the *anuvrata* movement.

Why This Movement?

Although the movement had small beginnings, it gradually enlarged itself considerably. Acharya Shri Tulasi, the founder of the movement and interested in the formation of character of all and sundry, began to think of various other national problems. He felt the need of a moral movement to remove the deep-seated religious ennui in the hearts of the people, to do away with religious bigotry and superstitions and also to arrest the falling national character. The result was the start of the anuvrata movement.

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Thanks to the sincere efforts of many great men that the tradition of religion has been continuing unobstructed for thousands of years. But the truth is that the religious society of to-day is not half as awake to translate the religious doctrines into practice as to worship and to other ceremonial rites. A person is known to be religious in proportion to his extent of worship, his visits to temples or saints, his donations and other virtuous acts, his pilgrimages and to his bath in the holy Ganges, no matter his daily dealings and conducts are reprehensible, no matter he is the most unreliable blackmarketeer and his life replete with deceit, treachery and religious hypocrisy. This duality between statement and action of the religious persons has not unnaturally generated the feeling of neglect for and want of faith in religion in the minds of the modern intellectual class.

The other characteristic of religion has been principally to foster the feelings of love, good-heartedness and friendliness in all men. But the situation to-day is just the reverse. One nation wants to exterminate another in the name of religion and one caste does not suffer even the sight of another on the same ground. Religion is sowing the seeds of dissension, hatred and animosity between man and man. Is it not a slur on humanity that on the one hand there have been incarnations, prophets, *messiahs* and *tirthankaras* who taught the lesson of considering all creatures alike and sacrificed their lives for the realisa-

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tion of this truth and on the other hand their own followers loot and kill one another. They present a ghastly sight of bloodshed and all this in the name of their illustrious predecessors?

To dispel this undesirable state of religion Acharya Shri presented a common platform for all religions through the medium of the small vows. This movement concerns no particular religion and is also not opposed to any religion whatsoever. It is a compilation of ordinary rules recognised by all religions like the Jaina, Buddhist, Sikh, Vedic, Islam and Christian. Even though acting up to one's own religion one can accept these vows and be an *anuvrati*. The question whether it is necessary to embrace Jainism and regard the Jaina preceptor as his Guru before one accepts these vows has often been put to the Director of the movement. He categorically says that it is not at all necessary. A Christian or a Muslim following his own religion and performing rites thereof can still be an *anuvrati*. Not only this, he says further that it is not necessary to be a Jaina, a Buddhist or a Christian in order to be an *anuvrati* but that it is unavoidably essential to become an *anuvrati* in order to be a true Jaina, Buddhist, Christian or Muslim, because *anuvrata* presents a code of conduct for all mankind. How can a man who is not truly a man be a Jaina, a Buddhist or a Vedic? If he makes himself a true man he can be anything without any difficulty.

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Thus containing within itself the true image of religion, religious unity, tolerance and the harmony of all religions, the movement of *anuvrata* had its auspicious start.

National Development and Morality

As soon as India became free it was natural for her to direct her attention to her formation, development and progress. No nation can stand in the line of developed and progressive countries of the world till it sounds a knell to poverty, unemployment, ignorance and anarchy. India also had cherished and nourished many dreams to end them on the basis of which various plans were made and large financial assistance obtained from other nations, but nobody paid attention to arrest the growth of injustice, exploitation, self-aggrandizement and immorality in the state of the country's poverty, unemployment and want of education.

Acharya Shri alone was activated to this thinking. He felt that it was necessary to guide the nation towards morality and formation of character in the absence of which the country could not possibly improve. This led to the initiation of the *anuvrata* movement.

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In the beginning words like *Nava-Sutri-Yojana* and *Teraha-Sutri-Yojana* were used but later a detailed code of conduct was formed with an eye on the common people. It was formally inaugurated as *Anuvrati Samgha* by Acharya Shri at Sardarshahar (Rajasthan) on March 1, 1949.

Anu means small and *Vrata* means vow, resolve or determination. The organisation of people accepting the small vows was called *Anuvrati-Samgha.*

The people welcomed it heartily. Thousands of them became *anuvratis*, lakhs supported it and its voice reached the millions of them. The list of *anuvratis* continued to be presented till the fifth conference was held in Bombay. Later it was dropped in view of the gradually increasing number. It was not considered necessary to spend time and energy in keeping such records.

Many rules were changed there. It was suggested that the word *Samgha* denotes a limited section whereas the movement is open to all and so the name was changed to *anuvrata-andolana.*

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The word *Anuvrata* has been taken from the Jaina tradition, but it is now naturally associated with the modern age of the atom bomb. Whereas the atom bomb is the symbol of destruction, 'anuvrata' has the magnanimous message of construction.

The movement inspires restraint. So its motto is *Santyamah Khalu Jivanam, i.e.*, Restraint alone is life.

The Aim of the Movement

Anuvrata presents a code of conduct for the moral progress of mankind. It is in itself a way to form man and society with the help of the independent consciousness of the soul. So its aim, too, is expansive. The objectives are :

(*a*) to inspire mankind to self-restraint, irrespective of caste, colour, community, country and language.

(*b*) to establish friendliness, unity and peace.

(*c*) to construct an independent society free from exploitation.

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Means

To attain its objectives it relies on the means of the change of heart. The need is to start a thoughtful and thought-provoking revolution to end dishonesty, hoarding of materials, exploitation and the immoral ways of living. The means are to make more and more people *anuvratis*.

The Basis of the Vows

The small vows have been compiled on the basis of non-violence, truth, non-stealing, celibacy and non-possessiveness, which are universally recognised elements in the Indian tradition. In their background, things touching the modern problems have thus been indicated :

(*a*) To believe in human solidarity and not to consider a man high or low on the basis of economic, geographical, sectarian and linguistic differences or on the basis of caste, creed and colour.

(*b*) To believe in co-existence and not to try to remove the individual or society in opposition to you with the use of force.

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(*c*) To believe in freedom and not to seize personal and universal rights of anybody.

(*d*) To oppose evils non-violently.

(*e*) Not to hoard property that is not needed.

The words couching these vows are volitional. Some rules appended to them are devotional. They are to strengthen moral impressions day in and day out.

The Activities of the Movement

It is never easy to give a formal shape to mere imagination, and still more difficult to embody a plan pertaining to morality and conduct. Acharya Shri also had to work hard to give it a material shape. He himself walked thousands of miles to awaken moral impressions in the hearts of all. He also sent his monks and nuns to almost all parts of India. During the last 19 years Acharya Shri and his monks and nuns have walked about 9 lakhs of miles to propagate the theory of the small vows to the different sections of people collectively and individually. In spite of various difficulties concerning the language, food, mode of living, and the daily routine of *Munis*, the indigent monks and nuns went from house to house in the smallest villages to kindle the light of morality,

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removed the heap of accumulated selfishness, amassment, unreliability, exploitation, nourishment of selfishness and other evil addictions and made Herculean efforts to bring down the divine Ganges of good conduct, reliability and ideal character.

It was in itself an uphill task, but Acharya Shri's and his hundreds of monks' and nuns' unfaltering perseverance and unique devotion to duty made it easy enough.

The first item of the movement was to sustain the staggering faith in morality in the hearts of the people, to kindle the rays of faith in moral life and to organise people of good character. Looking to the prevailing circumstances we must say that it proceeded apace and in a few years' time the number of those who accepted the small vows reached the figure of thousands. The number of those who accepted *Pravesaka* and *Vargiya* small vows has now touched millions.

The movement presented different activities among students, businessmen, labourers, Government servants, etc. Separate codes of conduct were framed for the different sections of people and those who accepted them were categorised under different sectional heads.

Besides individual contacts many collective programmes were arranged to awaken

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moral feelings. Seminars, weekly meetings, *anuvrata*-expansion week and many public speeches on an extensive scale are the chief among them Many seminars were arranged on national and even international levels. They were attended by prominent Indian leaders, educationists, politicians, principals, professors, men of letters, journalists, doctors, advocates and other educated people. Many foreign thinkers were also present there. They said that such moral movements were most needed not only in India but also in their own countries and assured full co-operation. Many embassies, too, organised such meetings and desired to know more about Acharya Shri and the small vows.

Some collective campaigns were started to remove social evils, the chief of which are those against dowry, against wine extending for a week, against adulteration and bribery as a result of which hundreds and thousands of people gave up all these things.

The anuvrata movement has always stressed prohibition. It holds that non-prohibition debilitates the character of man. It has also much to do with poverty, non-education, unemployment and the undeveloped state of the country. Many enlightened and thoughtful nationals have tried for legal recognition of prohibition in the country, but their efforts have not only met with success so far, but some provinces, on the other hand, have scrapped prohibition to earn revenue.

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The *anuvrata* believes in the change of heart. It has changed the hearts of lakhs of people who have willingly denied themselves the use of all intoxicants. Even those who ruined their property worth lakhs for wine have become free from this vice. At places the whole locality was so much influenced by Acharya Shri's instructions that they all gave up the use of wine altogether.

Constructive Programme

Though to make people moral and of good conduct and to instil faith in them in moral ideals are no less constructive activities, yet the *anuvrata* has arranged many programmes also from the point of view of the modern interpretation of the word 'constructive'.

A sevenfold programme was devised for *anuvrati* workers. It is the duty of each one of them to attract people towards morality on the basis of seven precepts which are (1) restraint, (2) devotion, (3) co-operation, (4) labour, (5) circulation or transmission, (6) organisation and (7) dedication.

The substance of these seven items in brief is that a person should be an *anuvrati* himself and then make others take the vows. He should persevere in his practice with

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the help of postures, control of breath, determination, restraint in diet, friendliness, etc. He should develop the feeling of mutual co-operation for the development of sociability and encourage activities leading to it. He should be self-dependent and help in the organisation of different activities so as to cause the feeling of *anuvrata* to spread. The moral power should be strengthened and the feeling of dedication for the establishment of moral values fostered in the heart of each *anuvarati*. He should be able to dedicate everything that he has without the least reservation for the development of morality.

Many *anuvrata* camps are organised from time to time to teach the candidates how to live in accordance with the *anuvrata* ideals. Besides *anuvratis* of both sexes many other enlightened thinkers also derive profit from them.

The New Turn

Social circumstances also play a large part in making a person immoral. Many social customs are extremely expensive. An ordinary man dare not violate them. He has, moreover, to earn money by unfair means to enable himself to observe all those customs. Thus against his wishes he is entangled in the phalanx of immorality.

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Acharya Shri made a fresh start to introduce changes in these social values. The new turn means to discard all ostentation on the occasions of birth, marriage, death, etc. and take to simplicity and goodness instead. It raised a strong voice of protest against the Parda system, the dowry system, the feasts arranged in honour of the dead, the insults which women have to bear on the death of their husbands, the use of black clothes and many other social evil customs and superstitions. Thousands of men and women accepted the ideals of the new turn and were easily rid of many immoral acts and blind beliefs.

Education and Anuvratas

The *anuvrata* paid special attention to education to help the rise of morality in children. Many series of lectures to students were arranged to emphasise the values of character. Essay and elocutionary contests on subjects throwing light on moral subject were held. Training was imparted from our moral textbooks in hundreds of schools and automatic stores were opened in some of them. Boys would take what they needed from such stores and themselves paid the price as was mentioned thereon. There used to be none to sell things and realise their price. Many such devices were arranged to sow the seeds of morality and good conduct in the hearts of students. Their outcome was satisfactory.

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Teachers and guardians also have much to do with the formation of the life of children. So the *anuvrata* has been doing much work also among them. We can easily hope for the formation of a new society in future with the help of this triangular campaign comprising students, teachers and guardians.

Businessmen and Anuvrata

Businessmen and traders also have a major role in the progress and development of a country. Unreliable traders can never do any good to them or to their country. The *anuvrata* has put in its efforts from the very beginning to check blackmarketing, adulteration and dishonesty in the world of trade and business. In times of emergency it raised its strong voice of protest against hoarding of things, profiteering, blackmarketing, etc. At many places such *Anuvrata-Vyapari-Mandals* and *Anuvrata-Udyog-Mandals* were started as ideal trade and business concerns in times of difficulty. Their moral conduct very much influenced even the Central Government. Hundreds of businessmen are active participants in such ventures. Though this experiment has been made only in some regions, its expansive image on the basis of what they have done can very well be imagined.

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The *anuvrata* has expressed itself on the current questions hovering on the national and international horizon. On the occasion of the meeting of Khruschev and Kennedy, the two great leaders of international politics, Acharya Shri, in his special message, had expressed the hope that this meeting of theirs would certainly bring a new turn in world politics and strengthen the feelings of world brotherhood, world peace and disarmament.

When there was a sort of competition among many nations to test the atomic weapons, the *anuvrata* organised a seminar on "the atomic weapons and world peace" and protested strongly against competition in arms and weapons.

It arranged many seminars on "Democracy and civil discipline", "The future of democracy in Asia" and such other subjects to awaken the people's consciousness. Violence, breakage of things and other destructive actions will continue to be on the increase till the national consciousness girds up its loins to do something constructive. In view of all this the *anuvrata* has been organising many meetings, seminars, symposia, etc. to build up a healthy democracy and to establish the values of non-violence and good conduct. It has been trying to build up the public opinion in tune with its ideals.

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It organised a high-level conference to oppose such literature, films and posters as are obscene. On this occasion it also submitted its report of the experiments made on students to reveal how these obscenities were indirectly adversely affecting the coming generation.

Purity in Elections

In democracy elections have an important place. The way dishonest and corrupt practices are made use of in elections is indicative of an unhealthy social structure. The movement paid special attention also to purity in elections. When preparations for the General Elections were in their full swing in 1956, Acharya Shri was in Delhi. A special meeting was called to check the use of immoral and illegitimate means in elections. The question of elections concerns no particular party. It can succeed only when all parties aim at purity in elections. So all parties' attention was drawn to it. Almost all parties were represented in the meeting. Shri Sukumar Sen, the Chief Election Officer, Shri U.N. Dhebar, the Congress President, Shri A.K. Gopalan, the Communist leader, Shri G.V. Kripalani and other top leaders attended it. They all unanimously supported the resolution of adopting pure means in elections and also gave their assurances to translate the vows into practice.

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To introduce purity in elections, the *anuvrata* also presented sectional codes of conduct for voters and candidates. It has equal support of all political parties, for, whatever mutual differences they might have, they are unanimous on the issue of the need of purity in elections This is why the leaders of almost all parties have been actively interested in its activities and meetings.

In the Rajya Sabha and the Legislative Assembly

People are the real strength behind the movement. It has been progressing solely with their help. Their hearty sympathy has helped in carrying its message from villages to cities and from the farmer to the President of the Indian Republic. The movement has neither desired nor felt the need of any sort of patronage from the Government.

But the people have loved it so much that the subject has also been discussed in the Central Rajya Sabha and provincial legislative assemblies. During the question hour at the Rajya Sabha in 1957 Shri B.N. Datar of the Home Ministry, while referring to the campaign against corruption, said, "This work will not remain confined merely to speeches, because the Sadhus, of their own accord, will go from home to home to inspire the big officers and workers to save themselves from corruption." Shri Suganchandra, a member of the U.P. Legislative Assembly, put a resolution which bore the signatures of other 27 M.L.A's. It

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reads as under, "This House resolves that the U.P. Government be pleased to help and co-operate with the movement started in the country by Acharya Shri Tulasi."

The two M.L.A's named Shri Lalitaprasad Sonkar and Shri Shivanarayan, clarifying the subject, said, "This resolution demands no money from the Government nor any other thing. It only wants from the Government that the people living in the state should progress in morality, spirituality and conduct."

The movement has placed its trust in action and it has constantly and consistently functioned. On the basis of the strength of its action it has affected all people of the country, both big and small. Influenced by its activities the late Prime Minister Shri Jawaharlal Nehru, once inaugurating an *anuvrata* week, had said, "What is a country ? It is a collection of people. It will be as its people are. If the people are great, the country will also be great. The fundamental thing is that the national character should go up. The more such things progress, the better it is. The *anuvrata* movement is happily spreading far and wide. I wish it all success."

Reaction

The movement has been passing various stages with its unobstructed gait, but it

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has also been equally opposed from the very start. The oppositionists abused its Director, Acharya Tulasi and the anuvrata to their heart's content. Some said it was a cheap means to earn fame and others said it was nothing but the propagation of the ideology of his sect in the garb of the small vows. They sent all kinds of critical literature to those who came in contact with Acharya Shri and tried to generate hatred in their hearts for both the *anuvrata* and its Acharya. The well-known writer Bhai Kishorilal Mashruwala once published in "Harijan" a critical comment on the *anuvrata* and the result was that he received a heap of abusive literature on it so much so that he had to write to the Acharya in a letter, "I have been having a heap of critical literature since the time my comment was published." Some such thing happened also with Shri U.N. Dhebar, the then Congress President. Shri Mangaldas Pakvasa, the ex-Governor of Madhya Pradesh, Kaka Kalelkar and many other respectable men of the country came in Acharya Shri's contact simply because they happened to receive so much literature against him. On reading it they felt that it must be a live institution, since it was so vehemently reviled, for none opposes a dead man or institution. But all this opposition was superficial and only for the sake of opposition and so it died its own death without in any way hurting the energy of the movement which it had acquired on the basis of its activities.

Even then it had to face a serious question. Acharya Shri Tulasi is the preceptor of a sect and so how could they regard the *anuvrata* movement sponsored by him as non-

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sectarian ? Wherever the *anuvrata* was discussed, people regarded it with suspicion. Dr. Rajendra Prasad met Acharya Shri for the first time at Jaipur. He was then Chairman of the Indian Constituent Assembly. On getting acquainted with the *anuvrata* movement he said, "It should be propagated at a swift pace."

Acharya Shri said, "We also want it but there is still a difficulty."

Dr. Rajendra Prasad—What is that ?

Acharya Shri—It is that a burnt child dreads the fire. People still think the movement to be sectarian.

Dr. Rajendra Prasad—This attitude will change of itself as people come in greater contact with you.

And so it changed. Constant efforts were made for a couple of years and the doubt was dispelled. The movement became the people's movement. In the beginning all new ventures have to face difficulties. But the future of a thing whose root is bright can never be dark.

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As the movement expanded its relations with the people became intimate. In the darkened atmosphere they saw in it a ray of light. Wherever it reached, it received unstinted affection from the people. The educated and the uneducated all welcomed it heartily. All newspapers, whether daily, weekly, fortnightly or monthly, gave it a prominent place. Long conversations were published and special comments written. It found place in the editorials, leading articles and special columns. Many papers brought out even special issues on it. Thus it has received tremendous welcome from all sides.

The movement has no faith in caste, colour and community. Anybody who has faith in leading a pure life can be an *anuvrati*. So Hindus, Muslims, Jainas, Sikhs, Christians and other castes are *anuvratis* and they take active part in its activities.

The foreigners, too, have shown great interest in it. After the start of the movement hundreds of them have come in contact with Acharya Shri and many of them have been affected by the feeling and activities of the *anuvrata*. They have many times said to the Acharya, "The need of such a movement is all the greater in the western countries to-day. The people there are living just an artificial life. They are so worried with an invisible fear that they cannot even imagine what non-violence, friendliness, fearlessness and other

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lofty human feelings signify. Situated as we are, your movement will act as a great illuminator. Will you please pay special attention to its propagation and publicity in a systematic manner also in foreign countries ?"

Many of them have earnestly invited Acharya Shri to their own countries. Their reactions are not mere eulogies, since many of them are also *anuvratis* themselves. Arthur Tange, the High Commissioner of Australia, Homeo Rau, Director of the German Max Müller Bhavan and many associates of his are notable among them. Raland Michner, the then High Commissioner of Canada and at present her President, is also a very close associate of the movement. Chhen Chai, a tourist professor of Korea, was so much influenced by the movement that he has promised to build a village in his country on the model of the *anuvrata* ideals.

Thus the *anuvrata* has received homage from all kinds of people in India and other foreign countries.

Organisation

To direct the activities of the *anuvrata* movement systematically *anuvrata* committees were organised on an all-India basis. The Central *anuvrata* committee published

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literature on it and also a fortnightly paper entitled *Anuvrata*. It always strives, in the form of an annual *anuvrata* conference, to exchange views and create an atmosphere of unity and harmony.

The local committees arrange many programmes from time to time to propagate and publish the ideals of *anuvrata* and to prepare a healthy moral atmosphere.

Anuvrata-Vidyarthi-Parishad and *Anuvrata-Udyog Mandal* etc. have also been active in their own apheres.

Anuvrata-Vihara

The *anuvrata* philosophy has four main bases—human unity, human equality, human freedom and co-existence. To give a pratical form to its philosophy and thought it has shaped *anuvrata-vihara*. For the last three years it has been busy imparting moral education, training, conducting research and practical exercises to introduce morality in life, fostering friendliness for all, widely propagating democratic values and creating literature with a view to establishing values in right conduct and character.

Afraid of the atomic age the entire world looks at this movement that has ushered in moral values and rectitude of conduct, with great hope.

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RELATING TO ANUVRATA

We are living in an age when our soul is asleep. There is scarcity of spiritual strength and the rule of insanity. Our youths are getting fast inclined to materialism. Now is the time when any movement leading to spiritual energy can be welcomed. In our country to-day anuvrata is the only movement that is doing it. It should be encouraged on all sides.

—DR. RADHAKRISHNAN,
EX-PRESIDENT OF INDIA

I have been acquainted with the anuvrata movement for the last many years. In the beginning when it made some progress, I welcomed it and expressed my views on it. The work that has been done so far is commendable. I wish it to spread in all sections of the country so as to benefit all. We not only do good to others through this movement but also purify ourselves and make our own lives sublime. A life of restraint is the best life. So we wish it to spread in all sections. Let everybody be encouraged in this direction.

—DR. RAJENDRA PRASAD,
THE LATE PRESIDENT OF INDIA

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We have to make our country great. Its foundation must be deep. If the foundation is of sand, the house will fall down with the washing away of sand. The deep foundation is of character. We have to do big things in the country the foundation of all of which is character. The anuvrata movement is doing some very good work in this direction. I think the more it prospers, the better it is. So I wish God speed to it.

—PT. JAWAHARLAL NEHRU,
THE LATE PRIME MINISTER OF INDIA

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ACHARYA TULASI

—Born on the 2nd day of Kartik Shukla, Samvat 1971 at Ladnun (Rajasthan).

—Initation on the 5th day of Paush Krishna, Samvat 1982 at Ladnun (Rajasthan).

—The status of Acharya on the 9th day of Bhadra Shukla, Samvat 1993 at Gangapur (Rajasthan).

—At the age of 34 he started the movement of -ata.

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